THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IT is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF *in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the* ONE SELF *in the heaving waters of earth. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.* —H.P.B.

CONTENTS

THE "GITA" OF EVERYMAN....49
ON POWER....52
CONVERSATIONS ON OCCULTISM....53
PERSONALITIES AND PHENOMENA....60
MIND OF THE AGE....61
FACULTY OF KARMALESSNESS....67
YOUTH-COMPANIONS ASK—....68
"THEOSOPHIST" EDITORIAL NOTES....71
THE IMMORTALITY OF SYMBOLS....77
MIND—MOVER OF MATTER....78
"CITIZEN OF THE UNIVERSE"....82
ON THE LOOKOUT....87

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Sacrifice, gifts, penances, study, observances, and regulations, all this ends in destruction. There is no end for knowledge; therefore one whose self is tranquil, whose senses are subjugated, who is devoid of the idea that this or that is mine, who is devoid of egoism, is released from all sins by pure knowledge. —*Anugita*

THEOSOPHY

Vol. XXXVII **December, 1948** **No. 2**

THE "GITA" OF EVERYMAN

THE Mahabharata, "Great War," in which humanity is involved—the inner struggle of evolution and the battle for self-conquest—discloses many Arjunas, symbols of "the fighting, combative *Manas*" or mind, whom the spirit of knowledge, Krishna, is in the process of guiding. Some are scarcely aware that the battle is their own, some do not know that their forces *are sufficient,* and many, forgetting the god within their chariot, think they face their trials alone and without hope. Yet, offered a companion, in the fashion of the mystics, an ethereal being floating invisibly in some stratum remote from the din of warfare, today's Arjuna would be as "lost" as ever. Guardian "angels" outside the thick of the fight cannot be expected to discuss battle strategy, if only for the reason that the most difficult moments never seem to come in *their* presence. Always, in the tightest corner, man is by himself. When hope is beside the point and all lesser fears are in abeyance, man's only company—as he faces or fears a new unknown—is what he already *knows.*

What, then, *is* a man's knowledge? It obviously does not inhere in sensations he may respond to, for in ultimate moments the absence of sensation is usually remarked. Feelings, desires, emotions, ambitions may also be largely obliterated, yet consciousness and the power of thought be more acute than ever. Nor do abstract ideas hold their own in an "emergency of consciousness," for until an idea takes root in the mind's assimilated experience, growing

in and with the mind itself, the abstraction remains an object of perception instead of becoming a means of new perceptions. Only the Perceiver is indestructible, and only its *mode* of perception remains characteristic of the Ego under all circumstances and in all states of consciousness.

The mind's mode of perception—its means of contacting, experiencing and learning other orders of being and other spheres of action—makes it the "Karmic Ego" bringing to each seemingly outward event or reaction the inner feeling that accompanied the *cause*. The Ego, having incarnated either by will or carelessly, either intelligently or selfishly, in a course of action, finds itself compelled, when the cycle of that action is completed, to "reincarnate" in the train of consequences thus established. The individual mind's unique mode of perception governed its action in the past, selecting congenial elements from the common life of humanity, and now that the "past" is again the present, the values once conceived in certain forms of action attract the karmic Ego to the same values in their aspect as reflected results.

It is a teaching of Theosophy that Nature exists for the experience and emancipation of the soul, and both experience and emancipation are brought about under the soul's own law. An action, if it could be thought of as a thing in itself, might be figured as the vessel of thought, will, and feeling, filled by the actor and anon encountered by him again with its stock of merit or demerit. But action is not a thing, and is never isolated. "An" action is past and future, as well as present: it is a continuation of motive, the sustained picture of an idea, a congeries of life-forces surrounding a living feeling. The soul therefore experiences, in all karma, nothing but the application of its own powers, the creations of its own will—the objectivized and crystallized expressions of faculties so far awakened in the mind. So long as the use of any power is constricted by a desire that benefit return to the user, so long will the mind be tossed in the shuttle of karma—now sending forth influences that will touch the rest of life, and now receiving back in *perceptible* form the same impulsion.

Between man and his karma there is room for no one else. No outside god, no willing mentor, no friend or loved one can interpose, for the man *is* his karma and must find only himself in its

unravelling. To "stand alone" with the fruits of action—wherein are found seeds for future karma or for emancipation from karmic bonds—is to see in each event "a deep occult significance," the revelation of unfathomed laws of nature and of occult powers latent in mind. To stand alone when meeting karmic "results" is to realize, also, that the man of truest motive never stands alone when acting. Acting for the sake of others, the energy of his will moves as freely as a force in nature, and is not bound to return to any person, because not emanated personally.

Such are the natural benefactors whose "gifts" are wisdom, courage, and compassion. Once a year in "Christian" lands, the coming of one Giver is celebrated, but the art of giving is in our day too often supplanted by the business of giving, and the Christ in every man is lost to view. Does "Christmas" remind man that the gifts of the Magi have been the same in all ages, and are brought for all souls in incarnation?

Although no quality or attribute of the perfected man can be transferred to another being, yet, when aspiration and the moral imagination are aroused, any man may participate, if only for an instant, in the higher life of soul. Krishna, in the chariot with Arjuna, could not teach him beforehand the knowledge to be gained in the "glorious unsought fight"—the mind must do its questing and questioning in its own *karmic* time. But Krishna, the presence within man of the invincible spirit, stands ready always to be recognized as the unfailing guide and teacher of the aspiring mind and heart.

The point of solstice in the sun's cycle—the point at which the sun appears to "tremble in the balance," and yet ever *goes on* again—is also the season of the sun-god's incarnation, perhaps as a sign that whenever in the cyclic course of humanity there comes a point from which the ways go up or down, mankind is not left without the example of *a forward impulsion.* The coming of great teachers and the renewal of the wisdom-religion is the assurance that the Elder Brothers of mankind do not despair of human evolution, and that man himself may renew his faith in the light of Theirs.

Five-thousand-year cycles, millennial "comings," and centenary messengers do not mean that the incarnation of wisdom is only periodic, or that humanity must "wait" for further revelations.

Year by year and day by day, Krishna can be summoned to "incarnation" in the human mind, knowledge of karma can be deepened, and new chapters added to the "Gita" of each awakening soul.

ON POWER

When you laugh much it goes against your power. I have told you this before. This does not mean you are to be disagreeable or strained. Too much laughter is as bad as intense sorrow, jealousy or anger. When you are spoken to, smile if the occasion demands it, but try to curb laughter which tends to emotion only.

Never tell people what you intend to do, but do it. When you speak of your intentions the power to do it is decreased.

Never debase your idea of yourself to others; it is a form of vanity and lessens your power just that much, weakens your ability to help those you wish to help. Keep up to what people think of you or you'll drop flat. Never think, "I cannot do it." You can do it if you will; you can be what you desire to be. If you think you cannot learn to do any certain small or difficult thing you will never do it. This does not mean that it is necessary to get "big head"; that is an extreme which lessens your power. But stop regarding your personal self, neither debase nor regard yourself in the matter at all, and do not go to extremes either way. A week of this plan if followed will show you the power gained. . . .

When you speak give things of value or people will say it is rubbish. When you get up to speak try to feel what is needed by those who hear you, of value to them in practice. When you have said the words cut yourself off from them. Your audience will thus get what is needed, and forgetting you will carry home the ideas. Your power will lie in this. When you write don't state things you can't explain, but tell what you see and feel as though directly to the person who wishes to know. This will give you power of expression in writing. . . . These are a few ideas as to power you can gain, on which you had better practice. . . . They seem trivial and of little importance, but if you are to learn you can begin in no other way. . . . Therefore get hold of yourself, get wisdom, for this is power. —*The Irish Theosophist*

CONVERSATIONS ON OCCULTISM

II: Elementals and Elementaries

STUDENT.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by "a glass fish, so transparent as to be invisible, swimming through the air of the room," and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their "effecting a lodgment." Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centers of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That "elementals * * * may effect a lodgment in the human system, of which they then share the government, and are very hard to get out" is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and "find lodgment in the human system." In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

Note.—The following articles by Wm. Q. Judge were first published in *The Path*, May and June, 1888.—Eds. Theosophy.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the "human system" are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that "if" need not be solved now.

Student.—What determines their movements besides thought—*e.g.* when they are floating about the room?

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by any one, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage.—It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you "exactly what is their relation to light," then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a séance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the "spooks," and often vile vampire elementaries are present.

Student.—What are some of the dangers at séances?

Sage.—The scenes visible—in the Astral—at séances are horrible, inasmuch as these "spirits"—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pitris and Bhuts and Pisachas and Gandharvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the "carrier" (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which cause inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who "have paid" for a sitting and wish "for the worth of their money."

Student.—When a clairvoyant, as a man did here a year ago, tells me that "he sees a strong band of spirits about me," and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained—as they all are here—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

III: ELEMENTALS—KARMA

Student.—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and divisions of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How, then, about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons

who are engaged in the study of occultism. And then they become agents in concentrating the karma to those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

PERSONALITIES AND PHENOMENA

For one hour we talked; and he [Kunala] gave me good advice, although I had not asked it—thus it is always that when I go fearlessly forward and ask for nothing I get help at an actual critical moment. . . . I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, viz: 1st, that he did it himself, or 2d, that some one else did it for him. He replied, that even if it were done by somebody else, *no Yogee will do a thing unless he sees the desire in another Yogee's mind.*

[This sentence is of great importance. The Occidental mind delights much more in effects, personalities and authority, than in seeking for causes, just as many Theosophists have with persistency sought to know when and where Madame Blavatsky did some feat in magic, rather than in looking for causes or laws governing the production of phenomena. In this italicized sentence is the clue to many things, for those who can see.—W.Q.J.]

—From "A Hindu Chela's Diary"

MIND OF THE AGE

VIII: "Richer by Asia"

IT is perhaps difficult to conceive of Western civilization as reflecting a more damaging pessimism than has ever been indigenous to the East. Yet despite our bright adventurings and romantic tradition, the doctrine of Original Sin still lurks in unsuspected niches of the Occidental mind. The psychological atmosphere surrounding a conviction of man's essential depravity impels us to expect the worst from our fellowmen, however much we may say we *hope* for the best. As nations, men have habitually armed themselves to the teeth, hoping that their *neighbors* will not precipitate warfare, yet convinced that they must not expect too much of good will and brotherhood—even from across the street. So many fears and suspicions are born from a doctrine of expecting the worst in human nature that the psychological history of Western culture is in many respects like the spreading of a fungus, held in check only partially by liberal interpretations of Christian theology which proclaim "the innate dignity of the human personality." Also, both the liberal Christian and the irreligious social psychologist have much unconscious pessimism, tending to regard the energies and passions of the physical side of man's nature as unalterable, and unassimilable to the goal of human progress.

In India, the land of "mysterious religions," this is apparently not so, for the Indians have been Pantheists, trying to love and understand every form of life and energy. As Pantheists, they have not felt obligated to fear the works of the "devil" nor to accept the "fact" that man is an evolved animal. And this despite a decline in physical comforts which has convinced many Asiatics that "loving life" is so difficult a task that release from its travails should be encouraged to come as soon as possible.

As a study of the cultural opposition between East and West, Edmond Taylor's *Richer by Asia** (already referred to in this series) is one of the most important treatments on Asiatic psychology published in recent decades; for Mr. Taylor, sensing that the meaning of Hindu Pantheism is trust and reverence for Nature and man,

*Published by Houghton Mifflin Company, Boston, Mass.: 1947.

was able to view the many varieties of Western negativism from a unique vantage point. He came to feel that the Western world-view was destroying us even though we did not look destroyed, and that the Eastern world-view was saving the East, or at least certain portions of it, when the East *appeared* to be destroyed. With the analytical terms used by Western scientific psychologists, Taylor writes about what may be learned from a better philosophy and religion than our own. When the Hindus accept the spirituality of "Nature" rather than proclaiming its depravity, they lay a solid foundation for the brotherhood of man—they become appreciators rather than detractors of all energies in the universe, whether material, psychological or social, which seem to conspire against man's well-being. The forces of nature and of society *may* be assimilated, given sufficient time, and with this philosophy the individual has a dignity never accorded him in religions which are based on fear of innate weakness.

By reason of a Pantheistic view, Mr. Taylor was well-equipped to diagnose vast Western ailments of the psyche, and in the following extracts he brings out with remarkable clarity the interrelatedness of our fears, our protective maneuverings, and our insecurity. We, who justify the atom bomb, could, with a little more practice and under different circumstances, come to justify using the methods of the Nazi concentration camps described by Hannah Arendt (see the November "Mind of the Age"). Nothing less than the lengthy quotations which follow will give an adequate idea of Mr. Taylor's contribution:

> We did not feel—even those of us who strongly disapproved of the Bikini tests—that we were committing a really serious offense against peace, therefore the deep feeling of guilt we had seemed slightly superstitious to us, and we brushed it out of our minds, falling into an unnatural apathy. The Indians could have explained to us why our guilt was real and not superstitious, why Bikini, though it lacked the element of sadism, constituted the same basic blasphemy which is what really shocked us the most in the showerbaths, the gas-chambers and the crematoriums of Belsen, in Goering's grotesque experiments with frozen prisoners and naked gypsies, in the researches of Nazi medicine aimed at discovering the ideal poisons for injecting through the eardrums of children. The Indians would have told us that our blasphemy, like the Nazi ones, arose from an idolatrous worship of the tech-

niques of science divorced from any ethical goals, that the man-made cataclysm of Bikini was a black mass of physics as the German experiments were a black mass of medicine, that it was a mob-insurrection against the pantheist sense of citizenship in nature, which we share with the Hindus in our hearts, but consider a childish foible.

Moreover, the Indians, whom history has rendered sensitive to all the nuances of imperialism, would have pointed out to us that in uprooting the Bikini natives from their homes in a kindly manner to make these tests, we were not abiding by the laws of humanity but only following the code of the Society for the Prevention of Cruelty to Animals, that instead of treating a backward people as cattle for the slaughterhouse, as the Nazis did, we were treating them like the members of a valuable milch-herd, but without the reverence for the dignity of manhood which the Hindus feel for the dignity of cowhood.

Mr. Taylor has not renounced his country. He feels that many Americans, and Englishmen too, are often close to recognizing their complicity in all institutional conspiracies against human personality. We can, he still thinks, understand, before it is too late, the meaning of pantheism, and belatedly appreciate words of moral criticism which the East might have directed to the "leading powers."

The Russians could not talk to us in this way [Taylor writes], for they share our science-idolatry and the lacunae in our sense of human dignity. The Indians could have so talked—had they possessed the means of expression available to an independent nation—and our guilt was so close to the threshold of consciousness, we were so near to admitting to ourselves what the Indians would have pointed out, that I think their words might have been dramatically effective. . . .

Had India, the real India, been psychologically integrated into the victorious wartime coalition, had she been really an ally instead of the prisoner of an ally, we would have heard an ally's voice tell us in August, 1945, what we knew but could not comprehend: That in dropping the atomic bombs on Hiroshima and Nagasaki we had committed a crime against all nations, comparable to the crimes for which the surviving leaders of Nazi Germany were hanged at Nuremberg. We could not rationally justify our guilt to ourselves because it was an ex post facto guilt, remorse for something that we did not know was a crime because it had never until then been committed by man. What we had done, of course, was mass-murder, but seemingly the conventionalized mass-murder called war, and therefore legitimate. Because we had

> apparently only done on a larger scale the things that all nations do to gain victory in war, we could not understand why we felt like the Biblical Cain, like the inventor of murder. We have killed more human beings than have ever been killed before in a single air-raid, we told ourselves, but really we have saved lives, even Japanese lives, by so doing. A landing would have been much worse.
>
> That should have made us feel all right but it did not. It did not make us feel all right because our guilt was not for the hundred thousand or more Japanese that we had killed—though that was grounds for guilt in itself—but for having invented biological and even chemical crime, as the Nazis had perfected social crime. It was for having made ourselves the ancestors of the end of the world, as Cain, the first murderer, made himself the ancestor of all the murders which will ever be committed.
>
> That guilt still lies buried in American conscience as a neurotic guilt, because it is unrecognized, unavowed, and unatoned. That guilt is making us sick. If anyone could have made us understand our guilt, we would have suffered but we would not be sick. I think the Indians might have made us understand it, not because they had any clear idea themselves of what Hiroshima and Nagasaki meant, but because their mystic pantheist philosophy instinctively made them react as to an irreverence, a blasphemy, a horror, rather than as to merely another inhumanity of war. The Indian comments which I heard or read on Hiroshima did not seem to me particularly profound, but they had a different ring from any protests uttered in the West, and in my mind they lit a slow fuse, which exploded at last in realization.

These words of Mr. Taylor's presage the only sort of realization that will save Western peoples from destroying themselves, and it should be of particular interest to theosophical students to note that his susceptibility to the "wisdom of the East" made him neither a pacifist nor a non-pacifist. Instead, aided by his environs and by a study of the *Bhagavad-Gita,* among other Indian scriptures, he discovered for himself a genuinely non-partisan attitude of mind. In this achievement, Taylor was doubtless encouraged by the rare form of tolerance displayed by the Hindus: "Indians—at least the Hindus—I decided, were more successful than we are at dissociating their feelings about a human being from their feelings about his ideas." He devotes a chapter, "The Delusion of Rightness," to the faculty—so curious by Western, dogmatic standards—which makes it emotionally possible for the Indians to fight and negotiate at the

same time, and he commends their "almost paradoxical gift of being able to compromise without compromising principle." Mr. Taylor rightly links this Eastern advance toward the sanity of disinterestedness with the Indians' non-theological attitude toward truth and heresy. He observed that "for many Indians political action and social reform had become a personal discipline of the spirit, a kind of social yoga." The fountainhead of this enlightened vision of "Kshatriya duty" he clearly assessed in the philosophy of the *Bhagavad-Gita:*

> Because it is primarily a philosophic poem, the *Bhagavad Gita* is not always thought of as a story, yet it contains a story in the Western sense of the word, and the plot or theme of this story provides a significant context for the metaphysical reflections woven around it. The background of the story is the great civil war among the early Aryan settlers in India which is the subject of the epic *Mahabharata,* of which the *Gita* is a part.
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> The hero of the poem, the dispossessed prince, Arjuna, is called upon to do battle with his kinsmen and friends for the recovery of his rightful heritage. Like Hamlet, like many confused liberals of modern times, Arjuna is torn between contradictory ideals and duties, and falls into a state of neurotic depression upon the eve of battle. The god, Krishna, appears and, somewhat in the manner of a modern psychiatrist, teaches Arjuna to reconcile his inner conflicts, to accomplish his duty as a warrior without betraying the more spiritual values of Hindu culture, including the idea of nonviolence. Depending upon what element of Krishna's teaching one considers the most essential, the poem can be read as a tract in favor of integral nonviolence or as a dialectic for justifying violence in a righteous cause.
>
> Today millions of Hindus are turning to the *Bhagavad Gita* to seek inspiration for a life of effort, struggle, and even conflict. Like the scripture's legendary hero, Arjuna, they are asking the gods how they can reconcile the modern idealism of combat in the worldly arena with the ascetic values of the Vedic sages, and the gods are replying to them—as, according to the text, they appear to have replied to Arjuna—that the reconciliation lies not in the rejection of worldly participation but in the renunciation of selfish gains, not in the avoidance of struggle but by preserving inner serenity while engaged in struggle, not in the refusal of combat but in refusing to hate the adversary one opposes.

The supreme value of Edmond Taylor's *Richer by Asia,* then, lies in its analysis of Western delusions of national and cultural

superiority which were exposed clearly to his own personal vision in the setting of modern India. We English-speaking peoples do not believe in "soul-force." Gandhi believed in it, as did many of his principal assistants in the movement toward Indian unity. Taylor discovered that unless one does believe in "soul-force," one *must* believe in the artificial superiorities of cultural and racial segregation, and in the equally artificial superiority of military might.

A high point in Taylor's drama of the mind is his recital of how he worked out, in his own consciousness, a way of observing and experiencing the principles of karma and reincarnation. Isolated in an airplane "on a night between peace and war," he moves, as Arjuna did, from futility and gloom, through "a Nirvana-like feeling of tranquillity," and on to a re-living and assimilation of certain unfathomed incidents of his war career. His contemplation, lasting, as he later realized, "four hours and only a few lives," fused into one perception many hitherto unconnected intimations. The power of Taylor's unvarnished recital of this moment of synthesis cannot be reproduced out of context, but the theme may be suggested by one affirmation in his narrative of thought: "There can be no absolute separation between thoughts and feelings and things, and there is no valid distinction between public and private acts, for history is not a play put on by a professional cast, it is the interaction of all men upon all men."

Following upon this realization, Taylor comes to what may well have been the final catalyst in his Indian experiment in understanding—a Gandhi "prayer-meeting," where he saw demonstrated a new mode of political-ethical discourse. For Gandhi, Taylor realizes, the philosophy of non-violence was a constant incentive to direct personal action, and the American "psychological warfare" expert singles out the Indian leader's use of "non-verbal symbols," chiefly "exemplary acts that are like propaganda and sermons in action." Indian patriots who adopted the Gandhian philosophy became effective "political" workers by applying a principle of decentralization: "Help all you can on the big things but do some little thing yourself." Gandhi's genius, in Taylor's estimate, was his ability "to choose so infallibly the significant gesture—the small literal act which has a great symbolic meaning, the one which gen-

erates soul-force in the person who makes it at the same time that it contributes to achieving a tangible result."

Richer by Asia may be considered as contributory to the present theosophical movement, although Taylor's passing reference to "theosophy" suggests an acquaintance with only some bizarre distortion of theosophical tenets. Taylor himself, however, is "richer by Asia" in spite, or because, of a disinclination—almost a distaste—for so-called "occult" powers and psychic phenomena. This skepticism (a natural reaction, perhaps, from Catholic miracles and superstition, which he had "outgrown") served him well, in that he was not content with merely a psychic response to the land of marvels: he embarked on "adventures in self-understanding." His book is a searching study of the reasons for human differences, and inspires the quest for a philosophy which will make *the dynamics of spiritual growth* far more important to citizens of the world than the dynamics of political or economic advancement. If the "concentration-camp world" should continue to spread, blighting the growth of the moral individual, there will yet be no power of destruction so strong as to engulf students devoted to the philosophical view recommended by Mr. Taylor, and characteristic of the teachers of the Theosophical Movement.

Faculty of Karmalessness

There is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the dominations of Fate, and are made, so to speak, the arbiters of our own destinies. For, when the most excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with that order which pertains to higher life. —Iamblichus

YOUTH-COMPANIONS ASK—

LIVING *in the "Now" is often misconstrued to mean living recklessly. Isn't it a little dangerous to talk about "taking no thought for the morrow"?*

It is not surprising that the expression, "living in the Now," is misconstrued, because out of its context it can mean almost anything. Yet where else can we live, but in the Now—no matter how inadequately? The question is, how do we consider that Now? Is it with the idea of "eat, drink and be merry, for tomorrow we die"? A man may think he's admirably "one-pointed," when his attention is focused, not by his will, but by the force of desire, on something he *likes.* Living in the Now *is* living recklessly, from one point of view, but Life itself is unavoidably reckless. As a modern writer has put it, "We die so easily. Our bodies are soft and unprotected. The brain, the heart, the soul, are perilously lodged."

Simply crossing a street holds unknown terrors, if we choose to think of it that way. But we can also see that very real dangers would threaten if, in the middle of a busy street, we turned our minds from the traffic to a consideration of all the possible accidents which might befall us. Analogously, when facing unknown emotional, mental or moral problems—why call them "dangers"?—which we know we shall have to meet in the future, our only safety lies in confining our attention to that problem which besets us *now.*

When Jesus said, "Take no thought for the morrow," his emphasis was on uncovering the selfishness which dictates most of our forward looks—"wherewithal shall *we* be clothed?" Jesus took considerable thought for a long string of tomorrows, but not with his own well-being as the object. Such unselfish living may hold many dangers and inconveniences for the physical body, but it protects the integrity of the real man, and this is the concern of the sage.

Of course it's impossible, but if we could *know another's motive, would it not be moral to punish him for evil intent and action?*

Certainly. Yet significantly enough, those sages who could do this have always taught men reliance on the Law, not given them lessons in mind- or motive-reading. This must be because when that

stage of *moral* clairvoyance is reached, the seer perceives the reality of Karma, inhering in every being and in every action in the universe, and bringing its own natural and inevitable justice. Instead of the idea of Karma, it is the example of the Personal God which is held up and followed in criminal courts, for how else could men come to think themselves possessed of the right or knowledge to deprive another man of his life? We are far more likely to "lose" our own soul than to help another gain or preserve his by demanding that he make a certain sacrifice or undergo a certain punishment.

What do you say to one whose characteristic response to even the most ordinary request is "Do I have to?"

If that response is really characteristic, it probably will not be very long before the person is somewhat effectively ignored. No one can long maintain an effort at cooperation in the face of such an attitude, and few people will even try. We need, however, to inquire into the cause of this attitude. It is, for instance, a mark of adolescence to resort to various devices which put a premium on one's participation in any scheme. If the "do-I-have-to?" individual has developed this habit as a way of asking to be coaxed, it perhaps means an inflated concept of personal importance. Whatever way of handling this is open to us, it should be consistent with a purpose which is *constructive,* not punishing.

More difficult to cope with is the person who actually does see compulsion around every corner. To borrow a little psychiatric lingo, this borders on a persecution complex, and we know how difficult it is to help a person to see that he isn't being compelled when he wants to feel that he *is.* We find ourselves wondering, perhaps, what causes one person to be so consistently pessimistic of himself and of the motives which operate in his fellows, while another just as persistently expects the good. Reference may be made to "Dialogues Between the Two Editors," in THEOSOPHY XXXI, where H. P. Blavatsky speaks of the practical workings of the dual mind in man, for it seems to bear on the present question. It is apparently possible, for all practical purposes, for either the higher or the lower portion of the mind to atrophy. "That is why it is so difficult for a materialist . . . to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact

vulgar thought. *Optimism and pessimism depend on it also in a large measure."*

The "do-I-have-to" individual needs to see that whatever attitude of mind he encourages in himself is cumulatively building an *actual* as well as a metaphysical form through which he will be compelled to work. If "built" with no windows or doors, the mind may be a prison or a tomb. New channels must be virtually carved out by the determination of the man within to communicate with his fellows. The metaphysical parallel of these isolating defects is any feeling of separativeness—and if anyone should ask if he *has* to overcome them sometime or other, the answer is most decidedly "yes."

It is sometimes said that conferring about principles does not violate a person's integrity, while the habit of seeking personal advice may. And yet it is precisely the personal problems which we would like to have a fresh viewpoint on, even if we don't always follow the other person's "advice."

There is no necessary incompatibility between principles and personal problems. While a discussion of personal matters with no progress toward a clearer definition of fundamentals is worthless, equally so is a discussion of "principles" when we do not link them with observation and experience. Principles, we need to remember, are not clothed in ether—at least, not as we come upon them. The fabric of our daily existence is woven around them, and they can be seen only as we make that existence transparent to our own minds. We can evaluate our talks with others by the degree to which they do that.

Principles are like pearls—we must dive deep for them, and they are invariably tightly protected and effectively disguised in an unprepossessing oyster shell. Reticence as to the personal details of one's life is indispensable to integrity, but proper reticence does not include fear of discussing human problems in terms of *ideas* and *attitudes*. This kind of discussion can supplement the practice of *self*-questioning—of turning over our smallest acts in search of their meaning. Mr. Judge's *Letters* (and Robert Crosbie's *Friendly Philosopher*) are examples of how personal problems and troubles can be profitably treated when principles are invoked.

"THEOSOPHIST" EDITORIAL NOTES

XI: Civilization and Chronology

Question III: Are the great nations to be swept away in an hour?

NO such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the fourth race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in *Esoteric Buddhism* (page 54). "Poseidonis," so called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted: every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire," and such like.

That no "appreciable trace is left of such high civilization" is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible—for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the *scientific* and *historic* labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—*superstition;* and popular antiquities have become "fables" and "folk-lore." The ruder style of Cyclopean masonry, the walls of Tyrius, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenæ—at the nearest. The latter are *commonly* believed the work of the Pelasgi and *probably* of about 1,000 years before the Western era. As to the former—they were hedged

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Note.—This is the fourth extract from "Reply to an English F.T.S.," originally published in *The Theosophist,* September, 1883.—Eds. Theosophy.

in and driven forward by the Noachian deluge till very lately—Archbishop Usher's learned scheme, computing that earth and man "were created 4004 B.C.," having been not only popular but actually *forced* upon the educated classes until Mr. Darwin's triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation—Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the *dicta* of their churches. Then, again, the modern Archæologists, Orientalists and Historians are *all* Europeans; and they are *all* Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations, except the few it has stumbled upon, and to which it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any *right* to impose upon *Universal* History the untrustworthy chronology of a small and unknown Jewish tribe and reject, at the same time, every datum as every other tradition furnished by the classical writers of *non*-Jewish and *non*-Christian nations, is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hotbed of ancient relics—Babylonia and Assyria—there are other sites where it could profitably excavate. The immense "Salt Valley" of Dasht-Beyad by Khorasson covers

the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the first civilization of the fifth Race left its now invisible, and perhaps forever hidden "traces" under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; though Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; though the Sybilline and other mystical books of Rome and Greece were destroyed in war; though the South Indian invaders of Ceylon "heaped into piles as high as the tops of the cocoanut trees" the *ollas* of the Buddhists and set them ablaze to light their victory—thus obliterating from the world's knowledge early Buddhist annals and treatises of great importance: though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called "most curious coincidences." Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no past record themselves, the European critics, historians, and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No "traces of old civilizations" we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful, if any is, for the historian, and whose origin is the most insoluble of problems? That which is known of them only shows that could

something more be known, a whole series of prehistoric civilizations might be discovered. A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary, though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even *suspected* of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who are they? Could they be shown by any possible means as the descendants of the biblical *Peleg* (Gen. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 "B.C." And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—*prehistoric*) *Tursenoï* of the Greeks, with their twelve great cities *known* to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe "first descended into Italy from their northern latitudes"—only a few centuries elapses? Shall it be still urged that the Phœnicians with their Tyre 2750 "B.C." (a chronology, accepted by *Western* history), their commerce, fleet, learning, arts, and civilization, were only a few centuries before the building of Tyre but "a small tribe of Semitic fishermen"? Or, that the Trojan war could not have been earlier than 1184 B.C., and thus *Magna Græcia* must be fixed somewhere between the eighth and ninth century "B.C.," and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the Cyclic Poems, derived from, and based upon, other records millenniums older?

If the Christian historian, hampered by his chronology, and the free-thinker by lack of necessary data, feel bound to stigmatize every *non*-Christian or *non*-Western chronology as "obviously fanciful," "purely mythical," and "not worthy of a moment's consideration," how shall one wholly dependent upon Western guides get at the truth? And if these incompetent builders of Universal History can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those

who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by Yavanacharya (Pythagoras) 607 "B.C." in India, and that of his own national "temple records," that instead of giving hundreds we may safely give thousands of years to the foundation of *Cumæa* and *Magna Græcia,* of which it was the pioneer settlement; that the civilization of the latter had already become effete when Pythagoras, the great pupil of the Aryan Masters, went to Crotone. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gaelic tribes *Britannicæ Insulæ,* with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period, benevolently styled the childhood of the race, being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develop a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness—since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthagenes. As *other* Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette Bey under the stratum of sand from which the archæological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu "Delhis," superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior

towns. And so also Arezzo, Peruggia, Lucca, many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotton to even whisper through "the corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the as mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask "how is it that no appreciable trace is left of such high civilizations as are described in the Past?"

"Is it supposed that the present European civilization with its offshoots . . . can be destroyed by any inundation or conflagration?" More easily than was many another civilization. Europe has neither the titanic Cyclopean masonry of the ancients, nor even its parchments, to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing, to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole Europe that could be regarded as even approximately indestructible, without mentioning the *débâcle* of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture: or its electric telegraphs, phonographs, telephones, and micrographs? While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth, and the Egyptian pyramids and temples and giant palaces, as we now see slowly crumbling into the dust of the deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm—the question seems to us rather the outcome of modern pride than of stern reasoning.

Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by white ants, that are regarded as invulnerable? And why

should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivers will escape in greater numbers; and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the Phœnix of old: they die but to revive. And when the question found on page 58 of *Esoteric Buddhism* concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying: "This rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely *re-discoveries,* which, following the law of gradual progress, you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

The Immortality of Symbols

Stone lasts, in an easy climate, for ages. So these Adepts [of ancient India], some of them here and there being really themselves Maha Rajahs, caused the temples to be built in forms, and with such symbolic ornaments, that future races might decipher doctrines from them. In this, great wisdom is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself. —From "A Hindu Chela's Diary"

MIND—MOVER OF MATTER

BEYOND all needs of the human being is the need to *move.* Beyond all reassurances to the inner man is the conviction that he *can move* out of his present state of mind and into another, that he can go through this or that situation or circumstance without losing any powers of mind, much less risking to lose the mind itself. If man were certain that "he" would survive all possible catastrophes, outlive the bitterest disappointment, and exist undiminished by the greatest sorrow or suffering, life would no longer be an interval snatched from death, nor the mind an oasis precariously maintained in a desert of meaninglessness and insanity.

What can man do to strengthen his faith in what is vaguely called Life? Can he *know* how much the mind is able to endure? Can he be sure of a light that seems to have failed in other men? How much of what he considers to be "himself" can be taken away by the force of circumstances, or seared off in the consuming fire of some intense and drastic experience—and still leave him recognizably the same individual? How much can be subtracted before the man himself is "lost"?

These are questions of consciousness, and their answer exists in consciousness, more than in any religion, science, philosophy, or psychology. They are matters for self-knowledge, and doctrines, ideas, or principles serve only to hint that answers may be found, and may already have been found by some men. The philosophy of Theosophy, as its students are aware, contains many intimations of the possibilities of self-knowledge, and affirms especially the primacy of consciousness. But Theosophy is more than a science of the mind, for it postulates the presence in man of a power by which the mind itself may be directed. "Training" the mind, Theosophy suggests, would not be possible if there were not some higher-than-mental consciousness with which to observe, judge, study and *act upon* the mind.

The theory that the mind is not all there is to man's inner nature, that ordinary mental states are not the final refuge of consciousness, is at least a remarkable concept. If true, this idea would at once eliminate—for him who could use it as a basis for thought

and action—the vast majority, if not the totality, of his usual misgivings about the nature of things. No buffeting of fate, no compounding of misfortunes, no mental or emotional harassments would be sufficient to arouse the fear that the mind could not "take" what might come. Removal utterly and instantly from the familiar landmarks of present personal existence would not be a condition fearful to contemplate, but might even be deliberately imagined as a discipline in "non-attachment." If the mind were known to be subservient to a still more independent and spiritual power in man's nature, freedom of thought would be an immeasurably broader concept, and the mind would be moved and controlled from "within," even as the mind itself now moves its outer form, the physical body. One description of the consequences of the theory that the soul, instead of the mind, is the real experiencer and knower in man has been given by Wm. Q. Judge:

> If we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.
>
> These propositions imply that the will is not wholly dependent on the mind, but is separable from it; and, further, that knowledge exists as an abstraction. The will and the mind are only servants for the soul's use, but so long as we are wrapped up in material life and do not admit that the real knower and only experiencer is the soul, just so long do these servants remain usurpers of the soul's sovereignty.

Theosophical teachings contain another approach to the meaning and scope of the mind's powers. Studying man as a part of Nature, and the mind as deriving from, contributing to, and existing within Mind in general, or the Universal Mind, the theosophist is led to consider the universal laws offered to explain how beings and their planetary surroundings appeared "in the first place." Many earnest thinkers have sought to give the life of man or their own lives a particular meaning without reference to the "grand scale of Being" which they feel must be incomprehensible and better not approached by human understanding. But this deliberately

limited view is not satisfactory, and the faith necessary to continue thus blindfolded is by no means unshakable. The teachers of Theosophy do not by any means certify that understanding the universe is a short or easy task. Still, what is needed for a confident journey through the area of experience in which the mind presently finds itself is not complete knowledge immediately, but a trustworthy point of departure and the assurance that the way lies open for the *pursuit* of knowledge.

In the scheme of evolution presented in H. P. Blavatsky's *Secret Doctrine* are metaphysical concepts enough to occupy the intellect indefinitely yet fruitlessly, unless the *movement of life* shadowed by abstract terms is held in focus. Of what avail to man himself is the story of "Fohat," for example, unless this cosmic principle be linked to the equally mysterious faculty of the human will? As technical doctrine, it may be of some academic interest to read that Fohat "is the 'bridge' by which the 'Ideas' existing in the 'Divine Thought' are impressed on Cosmic substance as the 'laws of Nature.' Fohat is thus the dynamic energy of Cosmic Ideation. . . ." (*S.D.* I, 16.) But how much energizing thought might be evoked if the student of *The Secret Doctrine* sought out, by correspondence and analogy, the "Fohat" in his own field of consciousness? Who better than the individual himself can trace in the usual motions—or the "laws"—of his own nature, the impress or the *nature* of his thought?

Shall the effort to understand be put off because it is stated that in the rebirth of worlds, "absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, *superior to and incomprehensible by human Consciousness,* results in Cosmic Energy *(Fohat)"?* Is it absolutely incomprehensible to human Consciousness that an idea is at once an image and an energy? Is it totally unknown in human experience that direct thought of an action arouses the will and the energy for its accomplishment (whether the action conceived is actually performed or not)? How often will a small action—thought of, rejected by the conscious mind, and apparently forgotten—be carried out automatically, so that a door is closed, or a chair moved, quite independently of the mind's deliberate intention? Simple as this phenomenon is, it will bear attention as a veritable mystery of consciousness, and the

principle operating in so minor an example is the same that may be discovered in the larger events of human "destiny." For mind is not separate from "matter," nor an idea from its ultimate influence: Fohat, "thrilling through the bosom of inert Substance," impels it to activity, and, analogously, the power of human will and ideation, inherent in the substance it uses and impresses, is the source of all the activity a man calls his life.

This view bespeaks mind, the mover of matter, and the real man as the mover of mind.

The Wider Consciousness

True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i.e.* conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Were there no "poor," far from the benefits of civilization being lost," a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. —H.P.B.

"CITIZEN OF THE UNIVERSE"

WHILE it is true that the favorite study of man is Man, it is equally evident that it is a study which promises endless generalized arguments. Centuries-old debates still find their modern adherents, and there are many attempts to reach satisfaction without recourse to the self-contradictory dogmas of either revealed Christianity or materialistic science. A recent book by John O'Hara Cosgrave, long-time editor and journalist (*Collier's,* New York *World,* and *Everybody's Magazine*) is such an inquiry into the human situation, and a consideration of its aims and accomplishments in the way of a rational explanation of things, will be of interest to students of, for example, *The Ocean of Theosophy.*

Man: A Citizen of the Universe (published in 1947, the year of the author's death) is valuable as indicating how far the mind untrammelled by dogma can travel—and how honest logic must admit itself ultimately incapable of penetrating into origins or destinies. Mr. Cosgrave, who finds the Whim of God no more adequate than Natural Selection to explain the human estate, and who is determined to proceed without any preconceptions or unprovable premises, commences with this view:

> The plight of Man . . . is to know himself to be, but not what or why; to find himself where he is, but without occasion, reason, or antecedents; of, yet apart from, his circumstances; in a body, whose controls he must learn, which is at once the instrument of his achievements and the source of his pangs. He is a castaway in a strange country, into whose customs and creeds he must be inducted and to which he must conform if he is to stay in its confines.

If man is a "castaway," confused and unaware of his status, the "country" in which he finds himself is inescapably both ordered and creative. The universe is to be viewed, "not merely as an assemblage of spheres, but as an organization in operation, functioning in analogous terms to a dynamo revolving at full speed." Mr. Cosgrave, however, is not of the school which ascribes mind to the motions of matter. In fact, he devotes what seems an inordinate amount of space in this 144-page book to proving and re-proving the fallacies of the materialistic or naturalistic position.

Architects, he reasons, do not confuse bricks with buildings, or houses with their occupants. They are aware of that "invisible area of purpose and design in which ideas are formulated and developed into plans." This, he argues, must hold true for that larger "building," the universe. The inherent sense of purpose and design is everywhere bolstered by the facts.

Thus far, Mr. Cosgrave and the theosophical philosophy agree. There is an "invisible area of purpose and design." The *Secret Doctrine* elaborates on this as the doctrine of reality and illusion:

> Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya,* or the great Illusion.

The puzzling question of what animates the "Chinese shadows" is before Mr. Cosgrave:

> We have then this aspect—a vast mechanical plant in which employees use what they make. Organization, sequence and consequence—an immense investment of knowledge, ingenuity, and time represented in the morphology of its vital integers, but no creative or proprietary interests visible, or gain, except continuity of process! None of the organisms engaged furthered a purpose of its own save the acquirement of a brief tenancy of the cellular frame which is the premise of its sojourn. Thus is posited the eternal riddle.

And this is the riddle which the author, to the end of the book, is unable to solve. He does perceive, though, that "even among the humblest of . . . bodies some moiety of consciousness must be inherent to enable performance of their parts, since each one must seek outside, and select from the great store, the particular elements necessary for its nutriment. . . . Awareness, memory, and discrimination, even if exercised instinctively, are not properties of protoplasm." He further suggests that—

> Perhaps the reason for Man's inability to realize his part in the great scheme of things is that this factor, consciousness, being centered on his organic activities, has not yet grasped the reality of its own role in directing them. Were Man to focus the current of his *attention* inward, rather than on his external circumstances and needs, and make his person its subject, before long a sense of an intrinsic being other than its physical framework would penetrate his awareness mechanisms and gain lodgement in his mind.

Mr. Cosgrave speaks of the soul—the self, rather—yet does not seek to define its purpose, continuity or importance. Man, in Mr. Cosgrave's conception of evolution, has lived—

> on two planes, an internal and an external world of material circumstances. The former was the secret chamber of the self, in which, alone, he debated ways and means, and decided courses. In this self were centered his powers, aspirations, interests, loves, fears and expectations. In the external sphere he figured as but an integer of an interdependency of creatures of the same type and make, engaged in one or other of the forms of work and play through which they sustained and diverted their lives. Yet each plotted and plodded a way of his own, separated his particular interests from those of others, and looked at life in terms of his especial experiences. Divergencies among members of the race were not of heredity or environment, but arose from differences in degrees of dynamic endowment.

Whence these "endowments"? Under what law, the differing capacities of individuals? Mr. Cosgrave suggests no answer. "Perhaps," he says, "Nature was not concerned with the identities of her organic progeny. Individuals were subordinates of the themes and causes to which they were incidental contributions."

> Even if the identification [of himself] amounted to no more than that of an atom in the vast complex of the Universe, it was factual. It fixed location, and provided perspective. . . .
>
> Thus projected into time and space, our identities are disclosed as accessories of cosmic processes, both as appurtenances and apprentices of the system, being educated by exposure to the ordeals of survival under its auspices and dominion, *for its purposes and not for our own.*

That such a view provides perspective in undeniable, but the theosophist may well ask what focus it affords for thought and action on the part of the individual. When the reader finds Mr.

Cosgrave premising, as he does many times throughout the book, the inescapable unity of Humanity and the Universe as one great "construct," he finds it legitimate—and extremely pertinent—to wonder why the author insists on separating man's purpose from that of the universe. This is, finally, the crucial point of the inquiry, and Mr. Cosgrave does not sufficiently clarify his findings in this regard.

> One may consider the Universe as a construct. Think then of the aeons it must have taken to establish the stars in their courses or the seasons in their successions. What is now known is less than the shadow of Reality, and when the doctrines of chance and coincidence have been abandoned we shall face the facts of Life with due seriousness and begin those investigations which will lead us to discoveries and inventions that will put a much different aspect on our own affairs. We shall regard our present assumption much as we now regard fairy tales or mythologies. Certain aspects of transcendentalism will begin to appear, not in terms of religion but as *natural laws,* and we shall begin apprehension of an order that covers every aspect of our activities and is not subject to free will or any of the theories of equality and independence.

If the burden of Mr. Cosgrave's theme is that the individual cannot exist for and by himself alone, that the personal man must learn to transcend his purely selfish and egotistical outlook in a larger view of mankind and the universe, well and good. This, however, is not to say that man exists for the purposes of the universe, or Nature, or anything *external to the man himself,* for as Theosophy teaches, "Heavenly Man is the unmanifested Spirit of the Universe," and the two are one and inseparable. "Atma [our seventh principle] alone is the one real and eternal substratum of all—the essence and absolute knowledge"—Atma "being identical with the universal Spirit and man being one with it in his essence." (*S.D.* I, 570-1.)

Man, says Mr. Cosgrave, is born into the world without a trace of knowledge—"Only the ability to absorb, retain, increase, and utilize its invisible content is inherent in the species."

> A newly born being is but an addition to the population. He may come "trailing clouds of glory," but, en route to Earth, these are absorbed by the atmosphere. Actually he brings nothing to the land of his birth save the capacity to animate, grow, and sus-

> tain for a given term, the corpus of a Chinese, a Briton, an American, or a German. . . . Men come and go, are born and die. Government is a continuity, preserves the precedents and the stereotypes, and enforces compliance and order upon transients who appear and disappear.

No matter how firm Mr. Cosgrave's rejection of the domination of God or Natural Selection, he gives little more meaning to man's existence than did either of these theories. Certainly, in a world already overrun with totalitarianisms of one kind or another, man might do well to reverse the situation outlined by the author, placing the enduring and significant continuity in the individual man, and assigning the *ephemeral* qualities to all forms, governments and institutions whatever.

If Mr. Cosgrave stops short of discovering what to him is a complete and satisfying answer to the problems of man and the universe, he does "enlarge premises and suggest wider fields of approach, at least for those still dissatisfied with the current conjectures of either science or religion."

> With naturalism discarded and reason substituted, we shall begin an approach to a sound foundation. At least we can be governed by the experiences of the race and avoid such errors as have led us into the carnage and destruction of the latter years. We may learn that Death is not an end, but just a translation to another sphere where conditions may be based on the use we have made of our earthly life. They who observe the laws of both of the two worlds to which they are subjected may find a more comfortable sphere and wider powers than they have conjectured or imagined here.

By his very refusal to bound his investigation by the dogmas of either of these systems (he terms the Bible a theological manual, "too local and limited to fit the dimensions revealed by exploration and discovery"), he affords his readers a suggestive insight into the nature and genius of the human being: a constant and continuing impulsion to expand the mind beyond the complacent limits set by the "false personality" of any age.

ON THE LOOKOUT

The Lost Atlantis

London newspaper reports (*Daily Mail,* April 19) carried an account of a group of people who have decided to go in search of the lost Atlantis. It is said to be the culmination of twenty-five years of intensive investigation by Mr. Egerton Sykes, a former official of the British Embassy at Warsaw, who lost his library of 700 volumes on the subject when the Nazis overran Poland. Apparently, three societies were represented at the inaugural meeting—the Atlantis Research Centre, the Hoerbiger Institute, and the Avalon Society. Mr. Sykes told the reporter:

> In 18 months we hope to pay Atlantis a visit. Although its existence is denied, and even where believed its position is disputed, I am satisfied from my researches that it lies along the Dolphin Ridge, two miles down in the Atlantic. Its highest point is the Azores. We hope to fit out an expedition to take radar soundings, and finally, to lower radar cameras into the depths to see what we can pick up. I am certain there are buildings which will show a definite link with the buildings of ancient Egypt and the Aztec civilisation of America.

Secrets of the Underseas Continent

Some of the problems which the Group hopes to solve by its researches are mentioned. No hint is given of the material about Atlantis already published, nor is reference made to the loss of ancient manuscripts:

> Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy . . . ; Caesar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople *(viii th cent.);* and the Mahomedans all they could lay their sacrilegious hands on—the world might know today more of Atlantis than it does. For Alchemy had its birth-place in Atlantis during the Fourth Race, and has only its *renaissance* in Egypt. (*S.D.* II, 763 fn.)

H. P. Blavatsky collated the whole of the available scientific facts and religious traditions about Atlantis. In addition, she added much valuable information of an occult nature, not hitherto accessible to Western students. The newspaper reports list the following

as questions upon which it is hoped to throw light. The brief answers we give here are all from *The Secret Doctrine* (1888):

"Does the switch from solar to lunar worship date from Atlantis?"

> . . . the Moon is the Occult mystery of mysteries, and more a symbol of evil than of good. . . . It was the most ancient worship of all, that of the *third* Race of our Round, the Hermaphrodites, to whom the *male*-moon became sacred, when after the "Fall" so-called, the sexes had become separated. "Deus Lunus" then became an androgyne, male and female in turn; to serve finally, for *purposes of sorcery,* as a dual power, to the *Fourth* Root-race, the Atlanteans. (*S.D.* I, 396-7.)

"Does the megalithic culture found round the Atlantic date from Atlantis?"

> These gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal.* Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad. (II, 754.)

Moon, Myths and Folk Dances

"When did black and white magic start?"

> The whole History of that period is allegorized in the *Ramayana,* which is the mystic narrative in epic form of the struggle between Rama—the first king of the *divine* dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic, powers. (II, 495.)

"Was there a Moon in the sky in Atlantean days (the Arcadians claim to have lived before the moon arrived)?"

> The First Cosmic Flood refers to primordial creation, or the formation of Heaven and the Earths; in which case Chaos and the great Deep stand for the "Flood," and the Moon for the "Mother," from whom proceed all the life-germs. . . . "Akkadians" called him [the Moon] the "Lord of Ghosts" . . . . (II, 139 and fn.)

"What is the origin of myths about giants?"

> The giants of *Genesis* are the historical Atlanteans of Lanka, and the Greek Titans. (II, 236.)

"How many legends of 'The Flood' are there?"

> We have said elsewhere that the great Flood had several meanings, and that it referred, as also does the FALL, to both spiritual and physical, cosmic and terrestrial, events: as above so it is below. (II, 139.)

"Do certain Spanish folk-dances contain memories of the break-down of the matriarchy and the loss of Atlantis?"

> The pre- and post-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Aryans. The idea and application are purely Semitic. (I, 382-3.)
>
> It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon; to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. (II, 793.)

A Lost Continent

The Swedish Deep-Sea Expedition has been probing the depths of the Indian Ocean (see Lookout for May). Leaving Port Victoria on April 15, Prof. Hans Pettersson writes in the London *Times* (June 12), the Expedition steered north for the Somali Deep, where they expected to find red clay. In fact, they had hardly during the whole cruise seen such pronounced stratification—"an astonishing display of different colours, varying from nearly white through grey to black, with an occasional strong admixture of green." Professor Pettersson remarks that its interpretation must be left to the analyses of the cores upon completion of the cruise:

> Before the magic wand of reconstructive geology, continents and intracontinental landbridges have been conjured up from the deep. This resurrection of long since vanished features of the earth's crust has been most extensive in the case of the Indian Ocean. Here, according to many geologists, an enormous continent, the fabulous Gondwana Land, once linked together East Africa with Arabia, India, and Australia.

Reference is made by Prof. Pettersson to the striking similarity between the early fauna and flora of the separate land masses in the Pacific, as revealed by fossils:

> In the north-western Indian Ocean there are remarkable submarine ridges running in a north-south direction, some crowned by islands like the Laccadives, the Maldives, the Chagos, and the

> Seychelles. These ridges have been looked upon as the remnants of the lost continent rising out of the sea bed.

Long ago, Louis Jacolliot, in his *Histoire des Verges,* bore witness to the existence of a living tradition in this matter:

> One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia (*S.D.* II, 222).

The "fabulous Gondwana Land," mentioned by the Leader of the present Swedish Expedition, is part of the ancient continent of Lemuria, which, it is said, "originally not only embraced great areas in the Indian and Pacific oceans, but projected round South Africa into the North Atlantic." (*S.D.* II, 781 fn.)

A Volcanic Plateau

A striking feature of the Expedition's deep-sea soundings, when heading north for Colombo, was the perfectly level and smooth bottom extending for hundreds of nautical miles. Because it had hit a hard bottom, covered with only a thin layer of sediment, the core-sampler came up broken in two:

> This hard and level surface might have been a lava bed of recent formation, something akin to the much older "plateau basalts" of Deccan, but differing from them in its perfectly level surface and extending over the sea bed at a depth of 2,300 fathoms. Unsuccessful attempts were made to get conclusive proofs through lava fragments broken loose from the hard surface, such as those found on similar occasions in the Pacific Ocean.

The discovery of this volcanic plateau may lead to further confirmation of an ancient teaching—the building by the Lemurians of rock-cities out of stone and lava:

> One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions (*S.D.* II, 317).

Prof. Pettersson informs us that the longest cores of the Expedition did not penetrate sufficiently far back in time "to span the enormous

gulf of 60 to 70 million years assumed to have elapsed since Gondwana Land disappeared beneath the waves." He adds that study of their strata may possibly reveal signs of a continued subsidence of the sea bed through geological ages. Although science denies the presence of man in the Secondary Age "because man has to be shown younger than the higher mammals," the *Secret Doctrine* associates the period with the human Third Race (of Lemuria). Certainly, the figures of "the enormous gulf," given by the Swedish professor, push back the existence of the lost continent very much nearer the esoteric tradition. Perhaps the members of the Swedish Expedition are influenced unconsciously by the fact that Sweden "formed part and parcel of ancient Lemuria, and also of Atlantis on the European side, just as Eastern and Western Siberia and Kamschatka had belonged to it, on the Asiatic"! (*S.D.* II, 402.)

Spirit and Nature

For fourteen years a group of scholars in Switzerland has contributed to an annual intellectual feast under the title of *Eranos-Jahrbuch* (Zurich: Rhein-Verlag). The issue of this publication for the year 1946 was reviewed by the *Times Literary Supplement* (London, May 8). The theme for the year was *Geist und Natur,* the English equivalent perhaps being "Spirit and Nature." Summarizing the general conclusions reached by twelve contributors in a volume of 560 pages covering the latest discoveries in biology, physics, mathematics, philology, and some historical questions, the lecturers "have nearly all faced the fact that rationalism, whose handmaid science has been for so long, is inadequate to the data revealed." This insufficiency of what is ordinarily termed reason has special relevance whenever the question of power is being decided. As the review puts it:

> The transition from an age of rationalism concerned with the conditions by which liberty is to be protected, to an age when power, political or atomic, has become an immediate threat, could hardly have occurred so rapidly and so completely if the rationalistic propensity to measure power in its effects had not obscured the necessity for considering the nature of power in itself.

Nor, it may be added, will the nature of power itself be understood (in Western terms) in relation to mind and matter, until the problem is seen with the eyes of antiquity: "Parabrahmam, after having

appeared on the one hand as the Ego, and on the other as Mula-prakriti, acts as the one energy through the *Logos.*" (*S.D.* I, 428.)

RATIONALISM AND POWER

No one is able to assess fully the loss to Western thought caused by the disappearance, and, since its resuscitation by H. P. Blavatsky in the nineteenth century, the disregard, of the ancient teaching with regard to the *Vidyas,* the branches of knowledge mentioned in the *Puranas.* The review in the *Times Literary Supplement* suggests that while knowledge may be power rationalistically, scientifically this is not true. He interprets (with approval) some of Prof. Carl Jung's views in *Eranos-Jahrbuch,* as showing that "rationalism, like irrationalism, may be viewed as an immature, that is to say psychologically unbalanced, attitude towards spirit and nature." It might be thought that we have here a surprising verdict in favour of Wisdom as distinct from Knowledge—"Atma-Vidya, or the true *Spiritual* and *Divine Wisdom,* which can throw absolute and final light" upon the surface sciences. That is not the case, however. All that is declared is the hope that, through modern psychology, a clear presentation may be made "of the meeting-point of spirit and matter in all its concreteness and complexity."

UNITY AND THE UNCONSCIOUS

The very kernel of the 1946 edition of *Eranos-Jahrbuch* is to be found in Prof. Jung's article. His contribution is a brilliantly-argued thesis, following a study of the historical development of the hypothesis that revolutionized psychology—the existence of the unconscious—and led to his conclusion that a complete unity of consciousness is unattainable "since it would imply that the whole content of the unconscious could be given intelligible expression." The simplicity of Freud's theory of the unconscious as a phenomenon of repression is not really questioned by Dr. Jung; his researches have merely led him to think that the unconscious contains other elements—significant symbols, for example. In later years, Freud admitted "archaic remnants" in the unconscious, mostly of a personal nature. Dr. Jung is more convinced of "the existence of a whole psychic sphere," and of a collective as well as a personal unconscious. But, if unity of consciousness be unattainable, where are we to find a standard of reference in our exploration of human nature?

And what can Dr. Jung possibly mean when he writes (in his long article of a hundred pages): "Wherever the spirit of God is excluded from human reckoning, there is always an unconscious compensation"? (Dr. Jung has been drawn to consider psychology in relation to religion, astrology, and "Theosophy," and his views are dealt with in THEOSOPHY XXIX, 286, 435, 455, 526, 547; and XXXV, 518.)

PSYCHOLOGY AND COMPOSITE MAN

The truth is that notwithstanding all its vaunted eminence, modern psychology, in any of its schools, has not begun to unveil the hidden *manas*. Apart from its clinical treatment in recent years, the theory of the unconscious was anticipated, even in its modern form, by earlier philosophical writers. As an example, the famous William Godwin wrote in his *Political Justice,* published in 1793:

> The human mind is incredibly subtle in inventing an apology for that to which its inclination leads. Nothing is so rare as pure and unmingled hypocrisy. There is no action of our lives which we were not ready at the time of adopting it to justify, unless so far as we were prevented by mere indolence and unconcern.

Nor have modern theories reached the position where man is viewed as a composite being, but with every potentiality of integration as an Ego who has effected a divine transformation by merging the personal into an individual or immortal consciousness. And yet, without an understanding of this significant purpose in human evolution, how are the problems of *Geist und Natur,* Spirit and Nature, to find their solution even in the field of psychology? We must all some day return to the study of *Manas,* a dual principle in its functions, and determining by its gravitational pull the future state and destiny of man.

JUNIOR'S ATOM SMASHER

Were there any remaining doubt in anyone's mind as to the technological achievements of the American nation, they should be dispelled by the rather unsettling announcement that the twenty-fifth cyclotron to be built in this country was the product of a year-and-a-half's work by four schoolboys. High school students at El Cerrito, Calif., the boys conceived the "dream" of making an atom-smasher after visiting the University of California's radiation laboratory, where they viewed its famous 184-inch cyclotron.

The 18-year-old youths announced to their physics teacher their intention of building a miniature of the University's giant instrument, and Ben V. Seigel, a teacher who "encourages his classes to learn with their hands," gave the needed support and secured a $600 grant from incredulous (and doubtless a little over-awed) school officials. Dr. E. O. Lawrence, inventor of the first cyclotron, released his patent rights to the youths, and tools and facilities were loaned them by another scientist.

PROGRESS IN CATASTROPHE

Significantly enough, the Washington D.C. *Times-Herald* (Sept. 11), which devotes two-thirds of a column to this exploit, does not mention the general purposes motivating the construction of the cyclotron, or the specific uses to which it will be put. It is enough, apparently, to contemplate the wonderful achievements of which youth is capable, without troubling about the political or social or *human* implications of such achievements. "Today," marvels the *Times-Herald,* "their cyclotron is worth approximately $15,000—at a total expenditure, less the youths' voluntary time, of about $750."

The eagerness on the part of the four young students to emulate the achievements of their seniors is, we fear, in blithe ignorance of the most important lesson that can be taught in any school, anywhere, to anybody—that the individual's conscience *must* be actively involved in the performance of his every act; that there is no action which may be divorced from his moral judgment.

EDUCATION AND THE ATOM

The El Cerrito High School could have made a symbolic—but withal necessary and powerful—contribution to present-day education and future international politics by making the building of this home cyclotron an improved "re-take" of the Oak Ridge experiments, substituting moral purpose for amoral technology, and showing the four teen-age builders where lay their share of the responsibility for whatever use is made of the machine.

More obvious dangers in youthful experimentation make themselves evident in the recent case of 15-year-old Franklin Donnell Jr., of Bel-Air, Calif., who underwent surgery for three hours and

had to have several transfusions because one of his homemade rocket bombs exploded (Los Angeles *Times,* Oct. 3). Donnell and a collaborator have been making bombs for some time and taking them out to the desert to explode them.

The necessary complement of "learning by doing" is "think, *before* doing, for you are accountable, *after* doing." Unless this point emerges from a class in physics, as well as from a class in philosophy, education will increase the student's power over matter and its forces, without equally augmenting his power as a moral being.

Footnote on the Atom Bomb

A *Time* feature story (Nov. 8) on J. Robert Oppenheimer, who headed the atom-bomb research during the war, brings out an aspect of that scientific development which will be of especial interest to students of the *Bhagavad-Gita.* It appears that Oppenheimer, while teaching at the University of California in Berkeley, studied Sanskrit with Prof. Arthur Ryder, and learned to read the Hindu scriptures in their original language. *Time* reports that Dr. Oppenheimer "still reads them, for his 'private delight' and sometimes for the public edification of friends (the *Bhagavad-Gita,* its worn pink cover patched with Scotch tape, occupies a place of honor in his Princeton study)." He is said to favor particularly one Sanskrit couplet: "Scholarship is less than sense, therefore seek intelligence." According to Oppenheimer, Ryder also gave him a new "feeling for ethics":

> Ryder felt and thought and talked as a Stoic . . . a special subclass of the people who have a tragic sense of life, in that they attribute to human actions the completely decisive role in the difference between salvation and damnation. Ryder knew that a man could commit irretrievable error, and that in the face of this fact, all others were secondary.

"The Shatterer of Worlds"

This feeling for ethics and also for the *Gita* emerged some fifteen years later, in connection with the atom bomb. Oppenheimer, director of the Los Alamos Scientific Laboratory, watched the launching of the first experimental bomb on the New Mexico desert, and saw the successful issue of two years' intensive research, the work of 4,500 men, and the expenditure of $60 million. At the moment

of the bomb's explosion, Oppenheimer recalls, two lines of the *Gita* flashed into his mind: "I am become death, the shatterer of worlds." (In Wm. Q. Judge's rendition of the *Gita,* this passage reads, "I am Time matured, come hither for the destruction of these creatures"—a phrasing actually more in consonance with Oppenheimer's view of wartime physics.)

Two years after the use of atomic bombs as U.S. military weapons, Oppenheimer—evidently feeling that an "irretrievable error" had been made—told fellow physicists that their weapon had "dramatized so mercilessly the inhumanity and evil of modern war. In some sort of crude sense which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge which they cannot lose." The whole wartime spirit, Oppenheimer declared, "was one of frantic and rather ruthless exploitation of the known."

THE RETRIEVING LAW

In connection with Edmond Taylor's analysis of the American "atomic guilt" complex (see "Mind of the Age" in this issue), Dr. Oppenheimer's reservations on the A-bomb are worthy of note. (Cf. Lookout, Feb. 1946, p. 152.) Although the idea of irretrievable deeds leaves out the teaching of karma inherent in the *Bhagavad-Gita*—the ethical law which "retrieves" all actions by returning them to their moral origin in a human mind—the use of the term "sin" in reference to atomic research connotes one of the special meanings of Karma (see *S.D.* II, 302 fn.).

To say, as did a Nobel Prize winner, Percy Bridgman, "If anybody should feel guilty, it's God. He put the facts there"—is to uphold a most un-Stoical, in fact, a desperately craven concept of man *as an irretrievable sinner.* The doctrine of karma would suggest that man has, morally at least, a continual opportunity for "free enterprise," and that neither honestly nor philosophically can the operation of man's free will be denied even in so tremendous an enterprise as the manufacture of the atomic bomb. (Previous references to the bomb will be found in THEOSOPHY XXXIV, 31, 53, 78, 111, 150, 232, 478; and XXXV, 202.)

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